



PART THREE

Continuation on the creed of Nasirudeen Al-Albani.

Is this aqeedah of Ahlu Sunnah wal Jamma'h?

All praise be to Allah the lord of the worlds, peace and blessings be upon the one who was sent with the sword as mercy to all mankind.

Creed 3.

Al-Albani doesn't make takfir upon the one who slanders Allah, his prophet & his deen. Except if the slanderer intended the insult with istihlal of this action & not being ignorant!

Nasirudeen Al-Albani's Statement:

(قال: "من يسب الله عز وجل، أو يسب نبيه عليه السلام، أو يسب الدين؛ الأمر يعود إلى القصد" اهـ (الهدى والنور 880/03: 57 و 10/880: 00:24).

"Whoever insults Allah, or insults His Prophet ﷺ or Insults the Religion, then the matter is referred back to their intentions" ["Al Hudā wal-Nūr" 03/880: 00:57 & 10/880: 01:24].

Another statement from the Shaykh.

(وسئل: ما حكم سب الدين؟ فأجاب: "حرام، ومن استحل ذلك بقلبه فهو كُفَّار" اهـ (الهدى والنور 192/30: 06 و 00:06)

He was asked: "What is the judgment of a person who insults the Deen?". So he answered: "It is Haram, and whoever made istihlāl of this action (e.g insulting the Deen) by his heart, this is Kufr".(Al-huda wa An-Nnur)

Another statement from the Shaykh:

سئل: شيخنا وردت بعض الآثار عند بعض الأئمة وعن بعض الصحابة كخالد بن الوليد، وبعض الأئمة كالإمام أحمد؛ بکفر شاتم الله أو الرسول، واعتبروه کفر ردة؛ فهل هذا على إطلاقه؟ نرجو الإفاده. فأجاب: "ما نرى ذلك على الإطلاق؛ فقد يكون السب والشتم ناتجاً عن الجهل وعن سوء التربية، وقد يكون عن غفلة، وأخيراً: قد يكون عن قصد ومعرفة؛ فإذا كان بهذه الصورة عن قصد ومعرفة؛ فهو الردة الذي لا إشكال فيه؛ أما إذا احتمل وجه من الوجوه الأخرى التي أشرت إليها؛ فالاحتياط (في عدم التكبير أهم إسلامياً من المسارعة إلى التكبير)"هـ (الهدى والنور 820/03: 46)

He was asked: "Our Sheikh there are several narrations about some Imams and some Sahabah like Khalid Ibn Al-Walīd, and some Imams like Imam Ahmad Ibn Hanbal declaring takfir of whoever insults ALLAH or the Prophet, and they consider it Kufr and riddah; So is it as general as that? We hope you will benefits us".

He answered and he said: "We don't see the matter as general as that, because the insults could be a result of ignorance; or bad education; or negligence. And finally the insults could be done with the intention of insulting and out of knowledge; only in this case would be Riddah, of which there is no ambiguity. But if it is probable that it could have been done out of the other causes that I've mention before, then reservation of Takfir is of more Islamic importance than to rush to Takfir." [Source: Silsilat "Al-Hudā wal-Nūr" 03//820: 00:46].

Meaning:

Al-Albani gave excuse of Ignorance for those who insult Allah, His messenger and the religion of Islam. He also gives excuses of istihlal, not making it halal in their hearts but jokingly they insult Allah and his messenger ﷺ, they are not kufar yet. In other words we say, If you don't consider it halal to insult ALLAH, but you insult ALLAH and His messenger, or you are ignorant, not knowing that Abusing Allah and his messenger ﷺ is kufr, you are not a Kaafir according to Sunnah of Al-Albani.

This is absolutely kufr and a way of spreading atheism and making shirk permissible for people in order to insult Allah and his messenger in as much they did not make it halal.

But Allah ta'ala said:

Surah At-Taubah, Verse 65:

وَلَئِن سَأَلْتُهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ فُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهِزُونَ

And if you should question them, they would certainly say: We were only idly discoursing and playing. Say: Was it Allah and His signs and His Apostle that you mocked?.

Meaning:

In this ayah, Allah makes it known to us that the sahabah here, are really playing, they meant not what they were really saying, Allah was affirming to us that they did not disbelieve in their heart but by what their mouth has uttered. Allah ta'ala said in the next verse

Surah At-Taubah, Verse 66:

لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَاغِيَةٍ مِنْكُمْ نُعَذِّبْ طَاغِيَةً بِإِنَّهُمْ كَافَرُوا مُجْرِمِينَ

Do not make excuses; you have indeed become UNBELIEVERS after you had believed; if We pardon a party of you, We will chastise (another) party because they are criminals.

Meaning:

Allah declared Takfir upon all those sahabah who utter the word of Kufr, and He never excused them because of their ignorance nor their intentions; whether it was said jokingly or seriously.

Ibn Kathir (radi Allahu anhu) brought this hadith in his tafsir to explain the above verses.

Abdullah bin 'Umar said, "During the battle of Tabuk, a man was sitting in a gathering and said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the Masjid said, 'You lie. You are a hypocrite, and I will surely inform the Messenger of Allah ﷺ.' This statement was conveyed to the Messenger of Allah ﷺ and also a part of the Qur'an was revealed about it." 'Abdullah bin 'Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, 'O Allah's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allah ﷺ was reciting,

أَيُّ اللَّهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

"Was it at Allah, and His Ayat and His Messenger that you were mocking?.

It is not permissible to abuse Allah and his messenger or utter any kufr/shirk words or perform any shirk except Al-Ikrah whilst the heart is satisfied with Iman.

Allah ta'ala said in Surah An-Nahl, Verse 106:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌ بِالْإِيمَانِ

He who disbelieved in Allah after having believed, except he who is compelled(forced) while his heart is at rest on account of faith.

There is ijma(concensus) among the Muslims that anyone who abused Allah and His messenger or the religion has become disbeliever unless in Compulsion(Ikrah)

Is this aqeedah ahl sunnah wal Jamma'??. The question is begging for an answer?.

To be continued in sha Allah.

وصلة والسلام علي من بعث بالسيف وأيد بالرعب على أعدائه.